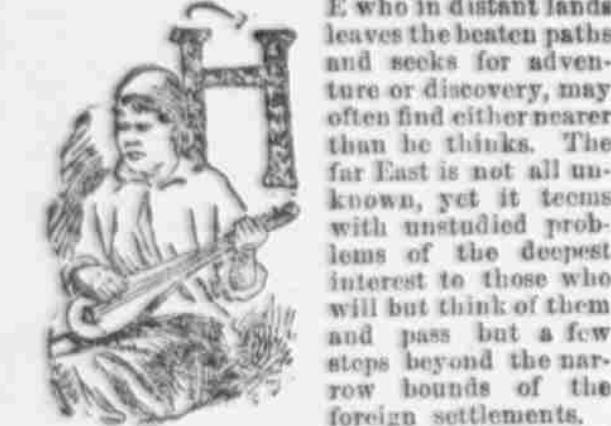


A QUEER PEOPLE

They Live in the Kuriles and Northern Japan.

BY DOMEN HITCHCOCK.



Who in distant lands leaves the beaten paths and seeks for adventure or discovery, may often find either nearer than he thinks. The islands of the Kuriles and the North Sea are not all unknown, yet it seems with untold problems of the deepest interest to those who will but think of them and pass but a few steps beyond the narrow bounds of the known world.

The small group of islands known as Japan is inhabited by a people of unknown origin. We are content to speak of them as Japanese, and for our present purpose it is not required to know more concerning them. But scattered along the coast from the north as far as to the extreme southern end of Kinshin, there are found traces of a different people, who must have occupied the country in prehistoric times.

Recent explorations have led to the conclusion that these aborigines are representatives of a race known as Ainos, who are now confined to the island of Yezo, in the north of Japan.

The Ainos are entirely distinct from the Japanese. They are characterized by an extraordinary growth of hair over the limbs and body, long, bushy beards, rugged, unkempt hair, heavy eyebrows, and fine physique. The writer has been among these people, and the National Museum at Washington now has an exhibit which shows their extremely low grade of culture and intelligence. But the Ainos are not the people now under particular consideration.

Nearly 20 years ago Mr. T. W. Hilditch, traveling in Yezo, and here and there observed pits or depressions in the earth, which he surmised might be the vestiges of former dwellings. It is my purpose to show that, as the Ainos have gradually disappeared southward before the Japanese, so, in the more distant past, another race apparently gave way before the Ainos, moving still further northward, to the black and shaggy Kuriles.

One object of my northern journey was to discover some tangible evidence of the existence of such a race of aborigines, whose former presence in southern Japan seems to be chronicled in the



TALES OF THE EARLY EMPERORS.

We are now getting so far back of historic records that not much reliance can be placed on conclusions drawn from Japanese tradition. Nevertheless, there are some very curious coincidences between the extreme stories and facts of observation. For instance, the fantastic Japanese mythology we read of a race of "hairy savages" who were subdued by the

early Emperors as they extended their sway over the east and north. The "hairy savages" were undoubtedly the Ainos, who certainly did formerly occupy the country. We also read of a race of "cave dwellers," or "dwarfs," who lived in burrows under ground. Is it possible that these may have been the ancestors of the people who dug the pits in Yezo? The question is not to be easily answered. The existence of a people who lived in such underground burrows is very clearly expressed in Japanese tradition. If we deny that such people lived, we must account for the very circumstantial stories of how they were found and subdued; as, for example, when the first Mikado in his progress to Yezo invited the 80 "cave-dwellers," as they were called, to a banquet, and at a signal his followers fell upon them with swords and killed every one.

Moreover, a Japanese writer has recently described what seems to be the remains of a pit-dwelling still in existence at Shomai, on the west coast of the main island. There is another curious fact which may have some bearing here. The shell-holes of Japan yield vessels of red pottery different in form and in their more elaborate decorative designs from the ancient pottery of the Japanese. Precisely similar pottery is found about the pits in Yezo, and it has received the distinctive designation of Aino pottery, on the assumption that it was made by the Ainos.

But at the present time the Ainos do not make pottery of any kind. Who, then, made the pottery of the shell mounds and pits? It is impossible to answer this question now. It seems to me that if we can only discover the identity of those ancient and artistic potters, we will have a clue to a vanished nation. I believe a more fragment of this pottery could be recognized and identified at a glance wherever it might be found, so characteristic is its decoration.

The Kurile Islands stretch off in a long chain from the east to Yezo to the extremity of Kamtschatka. It was in this chain of islands, as



A FAMILY GROUP.

already indicated, that the remains of the pit-dwellers belong to Russia, but they were called to Japan in 1875.

A few years ago Prof. John Milne visited some of the northernmost islands, where he found a peculiar people, few in numbers, of migratory habits, who lived in dwellings of earth built over pits in the ground.

When the Japanese Government came into possession of the islands, it was determined to remove these natives to the island of Shikotan, where it was represented they would find a warmer climate, with abundance of fish and other in the sea. But the people preferred their own islands, and would not move.

After three years a small steamer was sent to

take them away, but they would not go on board until forced to do so by the officers, who destroyed their dwellings. Helpless, without homes or possessions, they submitted to their fate. About 100 persons were thus carried to Shikotan, including, no doubt, the entire native population of the Kuriles.

If the reader will turn to a map of the Japanese Empire he will find the island Shikotan, an isolated spot on the great expanse of waters south of the Kurile chain. Its name is unfamiliar even to the traveler in northern Japan.

When I reached Nemuro, on the extreme coast of Yezo, I found the island almost inaccessible. I planned to charter a Japanese fishing boat to take me over, but the sea was rough and the lowest charge was \$30 for the trip, with absolute uncertainty as to the duration of the voyage, which might be a day or a week. While these negotiations were in progress, it was learned that a small steamer would sail for Shikotan in a few days and stop for a few hours at Shikotan.

At 3:45 a. m. on the 9th of August, 1888, the Yoshio-Maru left her anchorage in Nemuro harbor with her cargo of salt for the fisheries, and two foreign passengers, besides myself, who had also resolved to brave the dangers of the North Sea and fog.

I was on deck before sunrise, but already we were tossing on the billows. The terrified crew of Yezo stretched away to the south as far as the eye could reach in the morning haze. Toward the north the volcanic range of the Menashi Peninsula rose, capped with gleaming snow.

At 8:30 we were abreast of Kunashiri, where Mount Chis-chia towers high as a regular volcano. We were looking on the billows. The terrified crew of Yezo stretched away to the south as far as the eye could reach in the morning haze. Toward the north the volcanic range of the Menashi Peninsula rose, capped with gleaming snow.



A SHIKOTAN DWELLING.

canoe came, sloping in a graceful concave sweep to the sea, with Yeterof in the distance and Shikotan on the starboard bow. At noon we entered the harbor through a narrow passage between high vertical cliffs of gray and black basalt, which suddenly opened into a beautiful, quiet bay, a lovely green valley coming down to a sandy beach before us, and rugged mountains beyond and on every hand, mostly bare, but some of them with a stunted growth of

The thatched roofs of the village are scarcely visible from the steamer's deck, but on the western shore a well-built house, occupied by the Japanese, gives evidence of life on the island. But for a long time not a man is seen.

Finally a ponderous boat is seen to leave the shore and come out to us, slowly propelled by a couple of sturdy, silent rowers. They take us ashore, carrying us on their backs up the shelving beach to dry land. After paying our respects to the Japanese officers we skirt the shore of the bay, and in a few minutes arrive at the village, where a view of the village and the bare hills beyond is presented.

I shall not soon forget the experience of making this photograph. It was taken from the steep hillside where the weeds and brush were almost impenetrable, where it was very difficult to get foothold for myself or for my large camera, and where the intense heat of the sun and the insects buzzing around nearly caused me to succumb.

The village consists of 15 houses on a single street, 10 on one side and eight on the other. The houses generally consist of two parts, a thatched dwelling, not unlike the Aino house, in which the family lives during warm weather, and a back winter dwelling consisting of a mound of earth piled over a

SHALLOW PIT.

These two dwellings are usually connected by a narrow covered passage, which runs parallel with the back of the thatched house, so that in passing from one house to the other one crosses the passage instead of traversing its length.

This passage has a door at one end, giving direct access to the earth dwelling from without. The illustration shows one of the largest houses in the village, having the back passage extended to one side much beyond the house, and a second door at the end of this passage, but the long passage-way is now required because there are two earth dwellings at the back, not high enough to be visible in this picture, but one of them can be seen in the general view of the village.

The thatched house usually consists of two parts; a low, narrow room in front, which is used only for storage, leading to the main room, in which the family cooks, eats, and sleeps. This living-room is nearly square, usually with a board floor raised a few inches above the ground.

About the middle is a large, rectangular opening filled with ashes, on which are placed pieces of green wood fitfully burnt and smoldering. The smoke escapes at least it may, either through an opening just beneath the ridgepole in the front end of the house, or in the better class of houses, through a wooden chimney in the rear, from above. Upon one of these a Japanese iron pot with a black, and on the other an iron water-kettle.

The food is of very poor quality. The Japanese Government furnishes a small quantity of rice, which the people supplement with fish, butternuts, roots, and tops of vegetables. All these articles are boiled in the pot together. The pot stands around between meals, covered outside with soot and inside with accumulations of the past, there being no obvious reason for supposing that it is ever emptied or washed.

The earth house or pit dwellings are like rounded mounds overgrown with weeds and moss. Two such isolated mounds are represented. These are probably the dwellings originally occupied by the people, the thatched house being of recent adoption.

The connection of the earth dwellings with the latter is shown in the view along the backs of the houses. This picture also shows the village. The interior is gloomy and damp, a rude wooden framework serves to support the structure. On one or two sides are sleeping-bunks, in one corner a fireplace of piled stones with a hole in the surface. Outside a small glazed window admits light. The floor,

depressed about 12 inches below the outside level, is the black, bare earth.

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What connection had these people with the predecessors of the Ainos? Did those ancient pit-dwellers disappear across the Tugara Strait and leave their last living descendants in the Selenokur of Saghalien, who also build earth houses, but of a different kind? Or did they, as I have supposed, make their way in the other direction, leaving their landmarks in the pits of Yeterof?

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These questions must be answered soon, or even the slender links now existing between the past and the present will be broken beyond repair.

It was near five o'clock as we raised anchor and laid a course for Yeterof. The rocky bluffs were cleared and sharp, and the sea was a line of mist gathered and hung as a fleecy cloud midway between the base and top. In that northern region the effects of clouds and mist are strange and weird. They change with every passing moment, now settling down dense and impenetrable, now lifting and breaking away in invisible vapor, revealing, as by a magic charm, the shore and mountains and deep sea sky.

A long, narrow band of snow-white clouds settles slowly down and rests upon the water near the shore. Above it the air is clear for a space, then another band of mist, a little higher up another, and still another, three or four successive lines of cloud, the shore and mountains seen between them, and the high peaks clear in the air.

depressed about 12 inches below the outside level, is the black, bare earth.

It is probable, judging from the size of the pits in Yezo, that the dwellings formerly occupied by this people were deeper and larger, the present structures perhaps being survivals of a style of dwelling formerly the only kind in the island.

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Our weariness while watching the ceaseless play of vapor among the rugged mountain sides and summits of those black shores. Before us, and on the left, apparently quite near, rose the fine cone of Chis-chia above a brilliant sun, on the right the mountain of Yeterof, with softened outlines in the hazy atmosphere of distance, stretched farther and farther, peak beyond peak, into the blue and purple and cloud along the horizon.